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THE Missionary Magazine AND CHRONICLE.

SIMULTANEOUS COLLECTIONS ON BEHALF OF CHINA.

THE following appeal, which we earnestly commend to the attention of our readers, has just been addressed by the Directors to the Churches affiliated with the Society.

"DEAR SIR,—We beg most earnestly to commend to your attention the appeal of the Directors of the London Missionary Society to their constituents, made in their last Annual Report, for a simultaneous collection in aid of the extension of their Chinese missions on Lord's day the 29th January, 1860.

"In connexion with this proposal the following Resolution was unanimously and cordially adopted at the Annual Meeting of the Society on the 12th May:—

> "'That this Meeting regards the opening of China by the treaties recently concluded with Great Britain and other Western nations, as a dispensation of Divine Providence, the most wonderful and merciful in connexion with the history of Protestant Missions: it cordially approves of the measures adopted by the Directors of this Society for greatly enlarging its labours in that vast empire; and it cherishes the most earnest hope and desire that every section of the Christian Church may recognise, in this great event, the solemn claims of the exalted Saviour on its utmost energy and zeal, to extend the blessings of the Gospel to the pagan millions of China.'

"Thus sustained and encouraged, the Directors have, during the last two months, sent forth *six additional Missionaries*, to occupy promising fields of labour, particularly in the North of China; and they purpose at the least to double this number at the very earliest opportunity that others suitably prepared are ready to enter on the work.

"Many attached friends of the Society have made liberal contributions for carrying out these enlarged operations, and the special Chinese fund now exceeds THIRTEEN THOUSAND POUNDS. But the *number* of these generous contributors hitherto is comparatively small; and, while the Directors earnestly hope that their example will be universally felt by the more prosperous and affluent of their constituents, they are nevertheless constrained to repeat their most earnest entreaty to the Pastors and Officers of every Christian Church affiliated with the Society to afford to the poor, no less than to the rich, the opportunity of gratifying their Christian compassion for the idolatrous multitudes of China, by making a collection in aid of the Special Fund, if practicable, on the 29th of January next. And the

Directors respectfully suggest, that if the pastor of each Church would himself become the advocate of China, and present to his people such information respecting her social and moral state, as may enlighten their understandings and warm their hearts, the results of such pastoral appeals would be successful beyond precedent; and, in this easiest and most legitimate manner, an amount will be secured sufficient to increase twofold the present number of our Chinese labourers. Had it been possible that the opening of China had been dependent on the discharge of a duty so easily performed as that now suggested, who would have refused the pleasant service? And now, when *China is opened*, who will withhold this offering of gratitude and love?

"It would probably be impossible to name any particular Sabbath for the proposed Collections that would meet the convenience of *all* congregations; yet, as simultaneous efforts generally supply a mutual and beneficial stimulus, the Directors respectfully recommend that their friends, both in the metropolis and throughout the country, would, in every practicable instance, make the proposed Collection for China on Lord's Day, the 29th of January, 1860.

"The Directors are gratified in being able to state that, since the proposal for simultaneous Collections was made in May last, their friends connected with all the principal Provincial Auxiliaries have at their Annual Meetings very warmly espoused the object, and strongly recommended its adoption to the several churches in their respective districts. The confident hope may therefore be encouraged, that to a large extent there will be found one heart and one voice among all the members of the Society, in favour of this easy and most effective method of promoting the great object.

"It would be impossible to enforce this appeal in terms more powerful or persuasive, than those urged in its favour by the late venerated and beloved advocate of China, the Rev. J. A. James, who, within a month of his departure, gave also a public pledge on his own behalf and that of his friends, had his life been spared so long, of their practical co-operation in the good work.

"'There is something interesting and stimulating in simultaneous movements for an object. We love society and social action. I am aware that *obligation* depends upon individual duty, and we ought not to wait for the movements of others before we move ourselves; but movement in fellowship with others is very pleasant. It will be a very delightful thing, and very acceptable to God, for the conversion of China to be the subject of thought, prayer, consultation, throughout a whole denomination on one given day. What a holy and noble fellowship, for a holy and noble object! Constituted as human nature is, and renewed human nature too, what an inspiration will it give to us all, to consider that myriads and myriads are sending up their prayers to heaven, and depositing their offerings on earth, for the same object, and that object the conversion of China. How pleasant will it be for the congregation in the village to be in concord with the congregation in the city; the peasant to be echoing the theme of the merchant; and the voices of Sunday-school children throughout the land joining the chorus, and all together crying, 'Hosanna for China!'

"'*And why should it not be?* Many months are to roll before the 29th of January will be here, and by a little contrivance and wise arrangement it may be done. Other collections might be so fixed as not to be interfered with or injuriously displaced. By this means the poor man's offerings and the widow's mites may be gathered up for China as well as the thousands and hundreds of the rich in other ways. And will not myriads be engaged

to pray for China? It is not money only, or mostly, we want, but believing, earnest prayer. How many hearts will be engaged to pray for China who never prayed in much earnestness for it before! We have no Conference or General Assembly, to impose by authority the scheme of simultaneous collections for any object; but let us prove that we have voluntary fellowship and sympathy with each other, when a worthy object is proposed, to make them; and surely, if there be any one object under the sun that can be accounted worthy of them, it is the conversion of China. The subject comes recommended by the Directors of our Society, by the Resolution of the august Meeting in Exeter-hall, by its own vast importance, by the simplicity and feasibility of the scheme, and—may I not say?—by the sanction and approval of our Lord Jesus Christ?

"'I leave the subject for the consideration of the pastors, deacons, and members of our churches, with the hope that it will meet with general, if not universal, support.'

"Allow us then, dear Sir, urgently to request that you will present this Appeal to the Officers and Members of your Church, at the *earliest* practicable period, and that you will kindly employ your best influence to secure their compliance with the application.

"We are, dear Sir,
"On behalf of the Directors,
"Yours most truly,
"ARTHUR TIDMAN,
"EBENEZER PROUT, } *Secretaries.*

"Mission House, Blomfield Street, London,
"*October 24th*, 1859."

INDIA.

EXTENSION OF THE GOSPEL IN TRAVANCORE.

In our last Number some particulars were given of the shameful outrages recently perpetrated upon the Native Christians of Travancore, by their heathen countrymen of the higher castes. But it is a very interesting fact that, contemporaneously with these events, many heathen families have been led to abandon idol worship, and to place themselves under Christian instruction; and, indeed, this result appears to have been in a great measure brought about by the prevailing conviction of the low-caste people—which the late persecution has served to strengthen—that the Missionaries are their best friends and protectors.

The Rev. F. Baylis, under date 18th August, gives the following account of the movement in connection with the Neyoor District:—

"From the commencement of this year there has been a considerable movement going on among the heathen (chiefly the Shanars) in the district, and up to this time at least 700, including nearly 500 adults, have been added to the Mission. The people seem generally to have felt that the disturbances were checked, and far worse evils prevented from coming upon them, through the efforts made by the Missionaries. They were convinced that we were their best friends. This may have had much to do with bringing them over. Many of them had often had the truths of the Gospel made

known to them—had often declared that they knew it to be their duty to embrace it, but could not be brought to decision. In January, however, some of the head men of a village called Sembanvilly, came to me expressing their wish to put themselves and their families under Christian instruction, and requesting me to visit them at their village. I accordingly went, and a number of them met under the shade of some tamarind trees, and after having had the invitations and requirements of the Gospel put before them, they joined for the first time in Christian worship. They then destroyed in my presence their village temple, which was larger than many of them are, and gave me a stone idol (Nágaroo), and some instruments used in devil-worship. They agreed to put up at once a temporary place of worship, which they soon did, and now for several months a congregation of 80 or 90 adults have been meeting regularly on the Lord's Day. Thus, while the heathen were burning down some of our chapels, and seeking to scatter our congregations, a new congregation was formed, and a building (though a very humble one) erected for God in a place where hitherto only the degrading rites of devil-worship had been performed. On the same day I visited some other villages where the people had expressed some desire to put themselves under instruction, and at one place a small devil-temple was pulled down. The movement has been gradually extending, and to help it forward as much as possible, I set apart two of the Catechists in whom I could place confidence, who had both received a good education in the Seminary, to itinerate continually among the heathen, and especially to visit those places where there seemed some disposition on the part of the people to embrace Christianity. I also gave as much of my time as I could both on Sabbaths and other days to visiting such. Some of these people are, for their class, wealthy and intelligent, and occupy a respectable position in the community. Nearly all are, however, very ignorant as it regards the affairs of their souls and eternity, and will require much patient teaching. But such teaching we believe the Spirit of God will bless to the conversion of some and the improvement of all. Sometimes a great change is soon seen in the temper and conduct of some of those who thus come over. Some who have been noted for their rudeness, stubbornness, and proneness to quarrelsome and unjust conduct, are seen 'sitting at the feet of Jesus, clothed and in their right mind.' This change is often associated with much remaining ignorance and imperfection; still it has been so marked in some cases as to lead me to hope that it can only have been produced by the Spirit of God, and that therefore He has commenced this blessed work in their hearts.

"One man at Callookkoottam, who has joined us lately—a man of considerable worldly substance—gives evidence of being a convert in something more than name. He spends much of his time in going about among his heathen relatives and neighbours to induce them to embrace the Gospel, and is ready to help the Catechist of the place in every good word and work. Through his influence some of his relatives—about 25 in number, including children—at a place called Moongilvilly, have placed themselves under instruction, and have at their own expense erected a small neat building as a school-house and for worship. It is often a matter of much perplexity how best to deal with such a people. Discipline must be maintained, and the difference between heathenism and Christianity strongly shown, and yet we have to be gentle and forbearing among them, remembering their great ignorance and weakness, and that they are only now emerging out of the grossest darkness, that we may not prematurely repel. While they continue outwardly heathens they seem to be in a perfectly hopeless state. It is only after they have given up all outward connection with heathenism, and put themselves under regular Christian instruction—perhaps chiefly from worldly motives—that real conversion can be hoped for. And we believe that it has taken place in the case of many who came over in the same way. It is probable, however, that some of them who have now joined us may not continue stedfast. Some of them long to keep up some of their old heathen customs, especially going in processions with tom-toms, &c., at their marriages; and when they find that these

things are forbidden, they may be disappointed and leave us. Still, I believe many will remain, and gradually become more attached to the pure and reasonable religion they have embraced, and their children brought up amidst Christian influences will receive a yet greater blessing than their fathers.

"We need help from our friends in England to carry out this work. More teachers are required for the people, the places of worship burnt down in the late disturbances need to be rebuilt (which can be done at an expense of only £10 or £12 each), and some fresh places will have to be rebuilt. Is there no kind friend who could spare £10 to erect a neat chapel for the worship of the true God in the late heathen village of Sembanvilly, or help to rebuild the burnt-down chapels at Vadacancarry, Callengully, and Goonamcudee? I think some will be led to help, if they see this account of the Lord's overruling the malice of wicked men for the promotion of His own glory in these parts. I shall use every exertion to induce the people to give liberally, but they will not be able to do all that is required. I feel sure that our people are manifesting a more liberal spirit than formerly. Only yesterday I was much pleased by a visit from one of our Church Members from an Out-station, Moolachy, who stated that the chapel there was not nearly large enough for the people, and that they had determined to raise among them 500 fanams (rather more than £7) to build another. At our annual meeting of the Bible and Tract Societies held last April, 300 Rs. (£30) was contributed by the people in this district alone for those objects. This may not appear very much, but, when it is remembered that the people are not only very poor (at least the majority of them) and naturally intensely covetous, and that the wages of an ordinary labourer do not exceed 2d. or 3d. per diem, it will be taken, I think, as some proof of the more liberal spirit they are acquiring under the influence of Christianity. I may say, too, that last year their contributions to our Auxiliary Missionary Society amounted to £42. May the beauty of the Lord our God be upon us more and more, so that His Church here may shine in all the beauties of holiness, and cause many of the heathen around to come to her light and partake of her blessings!"

SALEM.

CONVERSION TO CHRISTIANITY OF A BRAHMIN AND HIS WIFE.

Few persons living amidst the light and privileges of a Christian country can form an adequate idea of the trials that await the high-caste natives of India, when impelled by the force of their convictions to renounce heathenism. And yet, notwithstanding the severity of the ordeal, it has in many recorded instances been sustained with a fortitude and self-devotion that would have reflected honour upon the primitive ages of the Church.

The following narrative, supplied by the Rev. J. M. Lechler, of the Salem Mission, under date 6th August, has reference to two hopeful converts who, under these trying circumstances, have been led to embrace the Gospel:—

"Cornelius Ramasamy was first brought into connection with the religion of Jesus, when, as a boy, he attended Bishop Corrie's Grammar School at Madras. From that school he was transferred to the Bible-less Government School in the same town. His impressions, however, of the truth of the Bible he never lost entirely, and, when

appointed as a writer in a Government office, retained his convictions, though outwardly he conformed to the rites and usages of the Brahmins, to which sect he belonged, and was married to the daughter of a rigid and wealthy Brahmin of the Salem district. From the Court in Salem he was transferred to the Tasildarship of Sangeridroog in the same province, the Salem Collectorate. This new appointment brought him into contact with various kinds of persons, both Europeans and Hindoos; he was exposed to many and great temptations, and became involved in a variety of official business as a Tasildar, or Native Collector. His convictions that Hindooism is false and the religion of Christ true, increased upon him; he began to neglect the Brahminy rites and observances, to denounce caste, and to read his Bible and other Christian books with attention and interest. While his mind thus became gradually enlightened, his change of conduct brought down upon him the displeasure and hatred of his Hindoo brethren; he feared that his wife would be taken away from him, or leave him of her own accord; his office at times became a heavy burden; and one or two European functionaries even suspected his motives. Some native underofficials spread unfavourable reports about him, because, as it appeared to him, he did not bribe and treat them in the manner to which they had so long been accustomed; fault was found with him by his superior, and his position had become exceedingly difficult. He wrote to the Missionary to fix a day for his baptism, for he feared God had permitted these troubles to come upon him because he had been so long convinced of the truth of God, but had delayed to make an open profession. A day was fixed, but on further consideration it appeared to him and his spiritual adviser that a course of Biblical study should precede his baptism. This was done. An able Native Teacher stayed with him for about a month, and was pleased to see our friend 'delighting himself' in the knowledge of the true God and his Saviour Jesus Christ.

"C. Ramasamy wished very much to reside for a time in Salem, in order to cultivate acquaintance with the Mission family and other Christians, and to have more time for the study of God's Word. These privileges he was anxious his wife also should enjoy, who, having been absent for some time on a visit to her father, had just returned. An opening occurred in the Salem Court, in which some years ago he had been head writer. He was permitted to leave his post for six months and act for another, though at some pecuniary loss; but the object enabled him to make the sacrifice. Soon he, and also his wife, became intimate with the Mission family and some of the Native Christians; visits were exchanged, the Bible read, and prayer made even in the midst of the Achararam (the Brahminy street). This, however, roused some of his neighbours, and on Sunday, 31st July, while he was engaged at Divine service in the Tamil Congregation, and afterwards at the Mission House, a number of Brahminy women forced themselves into his house, trying to unsettle the mind of his wife, and telling her that her husband was going to take her life. Young and alone, and but partially instructed, she felt very uncomfortable, and when her husband came home, he found her so intimidated that he thought it right not to leave her alone in the house. He remained with her, but observed that the Brahmins in the street were inclined to collect a mob before the house; one or two stones also had been thrown into the house. On Monday morning a converted Hindoo of great respectability, and in Government employ, visited at the house. He, also, observing great restlessness in the street, and stones being flung into the house, came and called one of the Missionaries. The latter visited twice during the day, and, as the stone-throwing continued, and the inmates of the house, not knowing what might follow, felt very uneasy, application was made to the police-office, which is just over the road, for two policemen to guard the house. No European functionary was in the place. In the meantime arrangements were made to let a few Native Christians stay in the house during the night, and the next morning before daylight C. Ramasamy, with his wife and a little boy, fled to the Mission House, where they were unmolested during the day. He had gone to the Court as usual to attend to his work, and in the evening went to his house in the

Brahminy Street; his furniture, etc., had been left there in charge of one or two persons—not servants, for those had left the house the day before. A report reached the Mission House that C. R. had a mob before his house, who would not let him come out of it. One of the Missionaries went to the Magistrate, who had arrived at the Station, and with him proceeded to the house. Happily it proved that C. R. had come out unmolested, and joined his wife in the Mission Compound. As, however, there was still cause for suspicion, and some more stones had been thrown during the day, the Magistrate put two policemen to guard the house that night.

"The following morning, 3rd August, both C. R. and his wife expressing their strong desire to make a public profession of Christianity, and to show to their Hindoo countrymen that they had no longer sympathy with them in Hindooism, were both baptized in the Mission House, in the name of the Triune God, Father, Son, and Holy Ghost, after renouncing in the presence of a number of Native Christians, their belief in Hindooism, and avowing their trust in the Christian Scriptures, and their determination to be followers of Christ until death. This was a solemn hour to all present. Every heart's desire seemed to be intense in sympathy with, and prayer for, our new brother and sister. They also felt comforted and strengthened, ready to say, 'Come what may, we are now on the Lord's side, and among His people.' One great trial seemed to be near. It was reported that the father of the young convert, Sita, had been sent for, and we all were apprehensive of a great disturbance.

"At noon on the 5th a crowd of people was observed at the gate; one of the policemen came in and gave information that the father of Sita had arrived, and asked leave to see his daughter. The two Missionaries and C. R., her husband, assembled, and, after a few words of prayer, sent for him. He came up into the house, and made salam, but refused to sit down, saying he wanted to see his daughter. His son-in-law led him to her apartment, closely following him; the Missionaries kept at some distance. Without touching his daughter, he addressed her: 'Will you stay here or come with me? I have a bandy ready for you, come.' This question was repeated, and when the daughter made no reply and sat quite still, he said: 'If my own child will not speak to me, my staying here is of no use,' and went away. Two hours after he returned with the Magistrate and an official writer. The Magistrate said the father of Mrs. C. R. wished to ask his daughter whether she embraced Christianity of her own free will, or whether she was enticed or forced into it; and he, the Magistrate, was obliged to accede to this request. The Magistrate went to Mrs. C. R.'s room, and the father asked the question, which was answered by his daughter: 'I embraced Christianity of my own free will.' The Magistrate repeated the question, through his writer, likewise in the Telugu language, when the same answer was returned. The writer, however, added, 'If you wish to stay here you may, but if you wish to come away you can.' This naturally displeased the husband greatly, and a few words were exchanged on the subject. It was a great ordeal for both husband and wife to submit to this visit and to such questioning. The father said to his daughter: 'Must I then consider you as if you had never been my child, and must I go and bathe and return home?' No answer followed and he went away quietly. His going away so quietly was a relief to us all. Praised be the Lord for his goodness and mercy! To Him we commend our young brother and sister."

BENARES.

ANTAGONISM BETWEEN CASTE AND THE GOSPEL.

By the unanimous testimony of the Missionaries, the hereditary distinctions of caste present the most potent barrier to the progress of Christianity in

India. But, notwithstanding the intense jealousy with which these distinctions are guarded by the privileged classes, there have not been wanting many instances in which the principles and precepts of the Gospel have been brought into successful competition with the evils of the caste system. In proof of this position we adduce the following striking incident in connection with the Mission Central School in the city of Benares—the stronghold of Brahminical intolerance.

Under date 31st August, the Rev. Jas. Kennedy writes:—

"Between two and three months ago a circumstance occurred which threatened to affect the Central School very seriously. A young man came one day and begged to be allowed to join one of the English classes. He had learnt a little English, but so little that he was fit for only a junior class, composed of mere boys. I had had so much trouble with big lads learning with little boys, that I told him I was very unwilling to receive him. He begged very hard to be allowed to join the class, and with some reluctance I consented to his name being put down on probation. Some two or three days afterwards, it began to be whispered that the lad was a Mahtar—*a sweeper*—and as such the lowest of the low. Though the school be open to all, not one of that caste had ever sought admission. The teacher of the class this person joined was a Brahmin, and most of the pupils were high-caste boys. They were quite excited by such a person joining them, and a requisition was got up to be presented to me, requesting me to expel him. The attention of the entire school was drawn to the matter, and there was evidently a strong feeling against the admission of this Mahtar. I saw it was requisite for me to act with vigour and firmness. The Baboo (the head teacher) in his zeal for the interests of the school, would at first have given way; but when I spoke to him about the bearings of the case, he saw it would be suicidal in us to recognise caste in any form. I sent word to the persons getting up a requisition not to proceed another step with it—that I could not listen to such a proposal for a moment. I spoke as kindly, but as firmly as I could, to the offended boys. I had the teachers assembled, and explained our principles to them with all plainness, telling them I would not deviate a step from these principles, nor would I allow any one under my direction to contravene them. I was much afraid there would be a secession, but happily there has not been. The boys of the class looked surly for a time; while on the same bench they scrupulously abstained from touching the sweeper lad, but I observe that now they sit freely by him, and act towards him as if he were fit for their society. His conduct has been unexceptionable, and he is making excellent progress. Boys of different castes—high and low—and of different religious communities, Hindoo, Mohammedan, and Christian, have long been in the habit of sitting and learning together in our schools; but it seemed to strike all with surprise that a sweeper should seek to learn at all, and they all wished to eschew him. I am glad the school has passed unscathed through this testing question. The principles on which we act are now, I trust, better understood by both teachers and pupils than they formerly were."

CHINA.

JOURNEY OF MESSRS. MUIRHEAD AND JOHN TO THE YELLOW RIVER.

CITY OF SU-CHEU.

"June 2nd. We left Shanghai this morning," writes Mr. John, "with the view of proceeding as far as Hwai-ngan-fú, at least, and of making a few days' excursion into the regions beyond, if practicable. On the 4th

we reached the justly celebrated city of Sú-cheu. The Buddhist, Tauist, and city temples are so many central points, where hundreds and thousands assemble in the afternoon to enjoy a quiet cup of tea and an innocent talk over the news of the day. We both preached for a length of time to very large audiences. It is pleasing to observe the change which has been going on here within the last two years. When, about two years ago, three other Missionaries and myself made an attempt to enter this earthly paradise openly, we were positively denied the privilege. It was out of the question to permit its sacred soil to be defiled by the unhallowed feet of four Western barbarians. Though we succeeded in getting in by a water gate, and found the people as elsewhere courteous enough, we were convinced that those in authority were determined to set their iron faces against all such aggressive policy. Since, I have repeatedly visited the city, but never once interrupted with annoying questions into the whence and wherefore of my coming.

"5th. Being the Sabbath we spent the day at Sú-cheu. We were gratified to meet this morning with two of the inquirers who have been brought to a knowledge of the truth through the instrumentality of the Native Assistants exclusively. Having read the Scriptures and prayed with them, we went into the city, where we spent a large portion of the remaining part of the day in preaching at every eligible spot. The ease with which this kind of work may be carried on in this vast and populous city is truly astonishing.

"6th. On our arrival at Hü-shú Kwan we found about a dozen boats waiting to pass. Probably some of them had been detained since the early morning because of their inability or unwillingness to advance a few hundreds of cash to those voracious publicans, though the latter are strictly forbidden to receive anything. The master of the Custom-house, who was looking out through the window at the time, saw our boats coming along, and evidently recognized me as one of the four who had paid him a visit in the autumn. In less than five minutes, to the unspeakable joy of the boatmen who had been waiting, the barrier was removed, and a highway was opened up before us.

EXCITEMENT AMONG THE LITERATI AT KIANG-YIN.

"8th. We arrived early this morning at district city of Kiang-yin. This city, which is situated on the southern bank of the Yang-tsz, lies about 100 lee* to the north of U-sih. The departmental examination being held here, we were anxious to visit the place with copies of the Scriptures and other Christian books. From the beginning to the end of the examination no less than 3000 students were expected to attend. Among the students there were not a few fine, intelligent, mentally and physically robust looking men. After speaking for a length of time to a large number of the literati, one of them became very much excited. His face coloured up, and his whole frame began to assume a threatening attitude. Taking no notice of what he said or did, I walked quietly away at the end of my discourse. By-and-by I heard a good deal of noise behind me, and, turning around, I saw my friend with two or three more doing their utmost to excite the ire of the populace. I tried to pacify them, but to no purpose; they grew more and more furious, and the ringleader, shutting his fist, threatened to strike. Having learnt from the experience of others, that in such cases the least manifestation of fear is as dangerous as heedless temerity, I walked along very leisurely, leaving them to follow as long as they might think fit. Then they began to cry out that I was not a foreigner, but a long-haired rebel in disguise. I told them that I was an Englishman, which word, uttered with considerable emphasis, and I may say national pride, made some of them turn pale. There is magic power in this word. 'Ego Romanus sum' never carried with it greater moral force, or a more profound meaning, than 'I am an Englishman' does at the present moment in China. Of this fact we have had several incontestable proofs on this journey. I thought it prudent to inform the mandarin of the facts of the case. He sent one of the Ya-mun people instantly to inform me, that strict orders had been sent to all the constables, to see to

* A lee is nearly the third of an English mile.

it that foreigners were properly treated and in no way molested. The messenger told me also that in all probability proclamations would be issued on the following day to the same effect. In the afternoon we went into the city again and preached several times to large and attentive audiences. The city is not very large. The people are, on the whole, quiet and inoffensive.

CROSSING THE RIVER YANG-TSZ.

"9th. Left Kiang-yin early in the morning for Tsing-kiang. This district city is situated on the northern bank of the Yang-tsz, and right opposite Kiang-yin. We had no difficulty in passing the Custom-house at the latter place. We went on shore to inform the master of the Custom-house that we wished to cross the river; he offered no resistance, nor made the slightest attempt to dissuade us, but straightway ordered the poles to be removed. Our boatmen were timid, and seemed to regard the crossing of the river at this point a formidable business. The width of the river at this spot is 15 lee, and we crossed it in about half an hour. From the bank of the river to Tsing-kiang there are 18 lee more. No sooner did we get near walkable ground than we stepped on shore, rejoicing in the fact that we were permitted to extend our missionary operations beyond the river. I know not whether any one experiences any emotion worthy to be compared with the thrill of joy which the Missionary fee's when permitted to stand on untrodden ground, to point out for the first time, to a sin-enslaved people, the Lamb of God which taketh away the sins of the world. We preached several times in the city. The people were remarkably quiet and attentive, considering they had never seen a foreigner before. Beyond the city the low bridges are so numerous that it is with the greatest difficulty we have been able to get along. They consist of one or more slabs of timber, which require sometimes half a dozen men to lift up. Should any one think of visiting this part of Kiang-puh, let him beware of a U-sih boat.

FIRST INTERVIEW OF CHINESE WITH FOREIGNERS.

"10th. Plagued this morning again with the low bridges. They are very numerous, and some of them exceedingly heavy. We intended to go by Tai-hing, but to avoid these bridges we found it absolutely necessary to take another course. This lengthened our journey about a hundred lee. We arrived early in the morning at the towns of Kwan-ling and Yein-kia-sï. At both places the people were very quiet, and listened to what we had to tell them with much attention. At another town, Ki Kiang-sï, I believe every man, woman, and child came out to have a look at us. They were greatly astonished to hear their own language spoken by foreigners. They were far too much excited, and intent upon gazing on our strange features and examining our still stranger-looking clothes, to understand much of our preaching. They will be better prepared for the next who may visit them. We reached the town of Hwang-kiau late in the evening, where we passed the night. Though late, our arrival was soon made known, and in a few minutes the opposite shore was lined with hundreds of anxious spectators.

"A military mandarin came along our boats to inquire into our character and purpose. We presented him with a copy of the almanac which contains the Tien-tsin treaty, and directed his attention particularly to one or two clauses. He was told that we purposed going as far as Tsing-kiang, and if possible farther. He appeared somewhat frightened, but did not say much. We requested him to order the people off, as it was late, which he did very effectually.

A CHINESE COLPORTEUR.

"12th. Spent the morning in preaching at Kiang-yein. Among the thousands who crowded after us we observed many rich and well educated looking men. The appearance of this people is vastly superior to that of those whom we had seen hitherto. This morning I had a long conversation with a Chinese Colporteur. He is a native of Tan-tú in Ching-kiang fú, where Buddhism is very flourishing. He is a respectable and quiet-looking man, and, as I have learnt since, of very honourable connections. Though not a priest he seems very partial to Buddhism as well as Confucianism. Pitying the ignorance and wickedness of men, he is resolved to devote his time and talents to

their enlightenment and renovation. For this purpose he is now travelling through this part of the country with a selection of books and tracts for general distribution. Some of those are Buddhist, some Tauist, and some Confucian. He presented me with seventeen copies on different subjects. Those are printed on the way as he goes along, and the expenses are defrayed by the literati and the rich, many of whom take considerable interest in his Mission. I had a very pleasing conversation with him on board my boat; and was glad to meet one at least, even in China, who was earnestly seeking something to satisfy the higher cravings of his spiritual nature. He seemed to be quite conscious of the defectiveness of the existing religions, and listened with attention and apparent interest to the doctrine of life and immortality as propounded in the Gospel. I gave him a few copies of our books, which he commenced reading immediately. He asked for a few more to give away to his friends. He also said, that if he should get to love the doctrine of Jesus, he would immediately give up his present occupation and come to Shanghai for further instructions. On being asked what was his object in doing all this, he replied that he only wished to manifest his gratitude to Heaven and renovate the people. According to the light that he has, he is earnestly and devoutly striving to propitiate the favour of Heaven, and perfect himself in holiness; and because of this there is every reason to hope that the light which has just begun to dawn upon his mind will be welcomed with joy. I have some grounds to believe that the advocates of the three religions are beginning to muster themselves to renewed efforts. More tracts and books are distributed, and a greater degree of attention is paid to public discourses, than formerly. I hope it is so. Christianity can lose nothing from opposition.

CHINESE FINESSE AND ENGLISH PERTINACITY.

"17th. Being anxious to reach Tsing-kiang pú as soon as possible, we passed Hwai-ngan without calling. The former place is only 27 lee from the latter, and we reached it early in the morning. Our arrival was soon found out, and thousands of the most boisterous and excited class were present in a moment. Deeming it both right and politic to inform the Mandarin of our arrival, and intentions of proceeding beyond, we sent him our cards. By-and-by a military blue button mandarin came on board to inquire into our rank and object. He was very talkative and affable in his way. He invited us to come and take a cup of tea at his 'vile cottage.' We consented to go along with him, and were only waiting his pleasure. We suggested, however, that it would be hardly safe to leave the boats without some one to take care of them. Don't mind that, said he, it will be all right, and then ordered chairs to be brought for us. When our friend rose to go, to our surprise, he turned round and said, 'You better not come.' I suppose he expected us to decline his invitation, and was greatly disgusted with our bluntness in taking him at his word.

"He was followed by a host of white buttons sent from the different Ya-muns to make similar inquiries. No less than half a dozen came successively from the same Ya-mun to ask precisely the same questions. Their object was to compare notes, and see whether the reports would tally. Two or three of the white buttons were ordered to remain on board our boats—ostensibly to protect us, but really to watch our movements. Two soldiers also were stationed on shore to keep the crowd in order. Being inclined to go as far as the bed of the Yellow River, we applied for chairs for that purpose. One of our guardians promised that our request would be complied with, but he must go first and mention it to the Ho-tai. The chairs at length appeared, and we were about starting when one of our friends requested us to wait a little while, until another message was sent to the Ho-tai. All at once the chairs disappeared, never to return again. Our patience having been tried for about six hours, and feeling that it was now nearly exhausted, we made up our minds to take a decisive step, We asked them whether we were going to have chairs or no. They replied that as it was getting to be late, we had better wait till the morning, when chairs would be brought. Being disgusted with this piece of duplicity and stupid finesse, we told them that we would

not wait any longer, but would walk; and with this sprang on shore and made our way through the crowd with ease. This manœuvre, being altogether unexpected, took them by surprise; and, according to my teacher's account, the straightforwardness, fearlessness, and original powers of foreigners, became the themes of conversation during our absence. Ere we had proceeded two hundred yards, two white buttons accompanied by a couple of strong reckless-looking fellows, were at our heels, and did good service in clearing up the way and keeping the crowd back."

ARRIVAL AT THE BED OF THE YELLOW RIVER.

"We soon reached the deserted bed of the Yellow River, and found it sure enough, as the Chinese say, 'as dry as dust.' We did not only cross it dry-shod, but converted it into a temporary pulpit. Where but a few years ago, the turbid waters of the Hwang rolled majestically—the common dread of the inhabitants of the plain, where now cottages are built, gardens are planted, carriages pass to and fro, the grass is beginning to grow, and sheep are browsing at their ease. Here and there pools of water may be seen, but no continued stream. At this place, the bed is nearly as high as the banks, and the surface deposit is of the very finest sand.

"Whether the bed of the river has been partially upheaved by subterraneous forces; or whether aqueous forces alone, without the intervention of the igneous, are sufficient to account for the phenomenon, must be left to the decision of the dynamic geologist. To an amateur, it looks very much as if the old Hwang had choked up its own channel by means of the vast quantity of sand and mud it used to carry in its bosom; and that, though it has found its way by Tsau-cheu into the gulf of Pechele, it will ere long close this channel in a similar way, and be forced back to the old, or compelled to seek for a third.

"In turning up the Kang-kien (a few volumes of which I have brought with me), I find that the drying up of rivers is by no means an uncommon phenomenon in China.

"18th. This morning we found ourselves under a guard. In front of our boat lie two others, containing half a dozen or more soldiers, and a tent was pitched on shore. We had told our friends on the former evening that we would feel thankful for a mule or an ass or anything else this morning, as we wished to see a little more of the bed of the river. They promised to make our request known to the 'great man,' as they could not bring them without his permission. As they were not forthcoming, we resolved to walk to the place where the canal crosses the river. No sooner had we started than three or four soldiers, followed by a white button, were after us. We found ourselves under a complete system of espionage until we reached the boats again.

"None of the people were allowed to have any intercourse with us, or to convey the least information. When any one would attempt to answer our questions, he was ordered to shut his mouth immediately. Occasionally one of them would run ahead evidently for the purpose of preventing the people having anything to do with us.

"On our arrival at Tsing-kiang, we soon found out that the officials did not look propitiously on our plan of proceeding beyond, and would do nothing to further it unless compelled. Having no passports we could not insist upon their rendering the necessary assistance. As long as we had been able to get along in our boats, without depending upon them for the means of conveyance, we found the way very smooth. But this we could not do any longer. To proceed beyond this place, it would be necessary to put the boats under their care, but they could not be compelled to accept the trust; it would be necessary to hire carriages or mules, but not a man would lend either without their permission; thus we were completely in their hands. Happily these obstacles (to the infinite disgust of the mandarins) will be removed by the passports, and our successors will not have precisely the same difficulties to encounter.

"Tsing-kiang is about one thousand lee from Shanghai, and is situated near the junction of the Grand Canal and the Yellow River. Some of the houses are neatly built, and many of the inhabitants look respectable and well educated. The high roads

leading to Honan, Shantúng, and Pechele, are wide and continually traversed.

"The distance to Kai-fung-fú in Honan is 1080 lee, which may be accomplished in ten or twelve days; to Peking, 1950 lee, and requires twenty days; and to Tsinan, the capital of Shantúng, the distance is 1170 lee, or 90 lee more than to Kai-fung-fú. The means of conveyance are horses, mules, asses, wheelbarrows, and carriages drawn by mules. Large carriages, which accommodate two or three persons, are two thousand cash a day; mules, six or seven hundred cash; and asses, two or three hundred cash. We saw one camel, but I believe they are not generally to be had here. Having made up our minds to return without making any further attempts to prosecute our journey, we left Tsing-kiang in the afternoon, and reached Hwai-ngan-fú in the evening."

THE WEST INDIA COLONIES.

A GLANCE AT THE RESULTS OF AUGUST, 1834.

(Abridged from the *Missionary Herald* of September.)

In a recent number of the "Edinburgh Review" (April, 1859, No. 222) there is an important article on "The West Indies as they were and are." The bearing which our missions had on the extinction of slavery must ever make the results of that measure a subject of peculiar interest to our readers. The lapse of a quarter of a century since the memorable 1st of August, which so many of us remember, is sufficient to test the working of the Emancipation Act, and we think we cannot render the cause of West India Missions a better service than by transferring to the pages of the "Missionary Herald" the more salient points of the article in question. And we do so because the subject is again before the legislature in another form. We refer to the subject of Coolie immigration, which is strongly supported by the planting interest on the ground that labour is not equal to the demand, and that the free peasantry, especially of Jamaica, are lazy and will not work. Let the following facts be, therefore, carefully read and studied.

Never was a more radical change made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only freemen, but *men*, standing on the same level as those who had formerly owned them.

What that ownership involved our readers know. One aspect of it the writer before us gives on the authority of Parliamentary Papers. In the "four Crown colonies," as Guiana, then divided, Trinidad, and St. Lucia, were termed, the home government exercised a kind of check by demanding sworn returns, by every planter, of the punishments inflicted on his estate. "By these returns there were registered, in the two years 1828–9, 68,921 punishments. The law allowed in the Crown colonies 25 stripes to a punishment, which limit was incessantly passed. Taking the punishments, however, but at 20 stripes, this puts the total amount of stripes inflicted, in regular floggings, for these four colonies alone, in two years, at no less than 1,350,000! Of these, 25,094 punishments, or, at that rate, half a million of those stripes, were sworn to as having been inflicted upon females. . . . But by far the most portentous and

striking of the features of West Indian society under slavery was this, that while the free negroes were steadily advancing in number, the slaves were dying off at a rate which was described at the time as 'appalling.' . . . The population returns showed the appalling fact, that although only eleven out of the eighteen islands had sent them in, yet in those eleven islands the slaves had decreased in twelve years by no less than 60,219. . . ."

The crisis past, the social and commercial state of the islands has been steadily improving. Take the article of sugar alone. In the last two clear years of slavery (1832 and 1833) the islands exported to Great Britain 8,471,744 cwt. In the two years 1856 and 1857, they exported to Great Britain alone 8,736,654 cwt.; and besides that, a large trade, altogether new, has sprung up with Australia, the United States, and other countries of which we have no account. The exports and imports of the West Indies amounted, in the four years ending with 1833, to just 32,500,000*l.*; and in the four years ending with 1857, to just 37,000,000*l.*: an increase of 4,500,000*l.* in four years. The only regret one can have in going through these statistics in detail is, that by far the smallest share of the prosperity falls to the lot of the island of Jamaica.

The social state of the negroes bears out all that the most enthusiastic advocate of emancipation could have foretold. In thousands of cases the negroes have built new villages for themselves. The cottages are either neatly thatched or shingled with pieces of hard wood; some are built of stone or wood, but generally are plastered also on the outside, and white-washed. Many are ornamented with a portico in front, to screen the apartment from sun or rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies painted green, or small glass windows. There is usually a sleeping apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware; some decent-looking chairs; and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in the front is, in some instances, cultivated in the style of a European flower-garden, displaying rose bushes and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial fruits and vegetables of the country heterogeneously intermixed.

So "pleasing" is the appearance of these cottages, that Sir H. Barkley was reminded by those on the hills of the villages of Switzerland; and a stipendiary magistrate speaks of "the thousands of well-cultivated settlements, with their tastefully-arranged cottages and gardens, which have given quite a different

appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants."

"They own," says one writer, "a large number of horses and hogs, and other live stock; trade extensively in the products of their parish; they possess small vessels for the conveyance of their produce to places accessible by water; and contribute more largely than any other class to the general taxation of the parish; and not a few possess electoral rights."

A statement read in the House of Commons, in 1842, by Lord Stanley (then Colonial Minister), gives the number of freeholders, *who had become freeholders by their accumulation and industry*, in the island of Jamaica, at the date of 1840, as 7340.

The main conclusions which are enforced on us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin; the other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly the labouring class was miserable, and was perishing miserably. . . . It is plain that, but for the measure of Emancipation, England's colonies would have sunk to irretrievable destruction.

And beside all this—and most gratifying and important—we can advert to higher benefits; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honour and glory to God, we cannot forget that He makes his servants *co-workers together with Him;* and therein do we rejoice, yea, and we will rejoice.

DEPARTURE OF MISSIONARIES FOR THE SOUTH PACIFIC.

Rev. George Drummond and Mrs. Drummond, on their return to Samoa, South Pacific; and Rev. Henry Gee and Mrs. Gee, also proceeding to Samoa, embarked at Gravesend, September 26th, on board the "Walter Hood," for Sydney.

DEPARTURE OF MISSIONARIES FOR INDIA.

Rev. John P. Ashton, M.A., appointed to Madras, and Rev. Frederick Wilkinson, appointed to Travancore, embarked at Gravesend, October 1st, on board the "Trafalgar," for Madras.

DEPARTURE OF A MISSIONARY FOR BERBICE.

Rev. Robert Ricards and Mrs. Ricards, appointed to Berbice, embarked at Southampton, October 3rd, on board the Packet "Tasmania," for Demerara.

DEPARTURE OF MISSIONARIES FOR CHINA.

Rev. Robert Wilson, B.A., and Mrs. Wilson; Rev. John Macgowan and Mrs. Macgowan; Rev. Robert Dawson, B.A., and Mrs. Dawson, and Dr. James Henderson, Medical Missionary, all appointed to China, embarked at Gravesend, October 21st, on board the "Heroes of Alma," for Shanghae.

DECEASE OF THE REV. JOHN ANGELL JAMES, BIRMINGHAM.

The Directors, as an expression of their affectionate esteem for the memory of the late Rev. J. A. James, and in token of their high appreciation of his long and eminent services in the cause of Christian Missions, appointed a Deputation, consisting of the Chairman, Vice-Chairman, and Secretaries, to attend the funeral of their departed friend, at Birmingham, on Friday, October 7th.

The Directors also adopted the following Resolution, on the mournful occasion :—

"That while the Directors have received the announcement of the decease of their beloved and venerated friend, the Rev. John Angell James, with profound and affectionate sorrow, they are nevertheless constrained, in the remembrance of his Christian character, his devoted life, and his peaceful departure, to chasten their grief with feelings of devout thankfulness and joy.

"In the review of his eloquent and earnest ministry, of which the Cross of Christ was the power and the glory—of his affectionate and extended pastorship over a united and prosperous Church—of his warm and generous love to Brethren of every Christian fellowship—of his abundant literary labours, all dedicated to the service of the Saviour, and honoured by Him with distinguished usefulness—and of his ardent and unwearied zeal for the establishment of the Kingdom of Christ throughout all the world, the Directors glorify the grace of God thus eminently manifested in the life and character of their departed friend.

"But the Directors feel it specially incumbent to record their grateful sense of the ardent attachment of the late Mr. James to the cause of *Christian Missions*, and of his peculiar devotion to the objects and interests of the London Missionary Society in particular. For half a century he was its earnest advocate and faithful friend, and, in every practicable form, sustained its operations and promoted its success, by his liberality, his influence, and his prayers; and one of the latest efforts of his powerful pen was designed to direct the attention of the Churches to the Voice of God from China, and to urge his fellow members of the Society to honour that voice, by sending forth additional Evangelists to proclaim the tidings of salvation to the idolatrous millions of that vast empire.

"To the family and friends of the late Mr. James, the Directors present the assurance of their Christian sympathy, and their humble prayer, that, under the heavy bereavement with which they have been visited, they may be sustained by the promises of the Saviour, and the consolations of the Holy Spirit.

"To the Rev. R. W. Dale, M.A., the attached colleague and successor of the late Mr. James, the Directors beg also to offer the expression of their respect and affection, earnestly trusting that he may long be clothed with the mantle of his honoured predecessor; and that the mourning Church, now under his pastoral care, may, by God's blessing, honour the example of their late beloved minister, considering the end of his conversation, 'Jesus Christ, the same yesterday, to-day, and for ever.'"

MISSIONARY CONTRIBUTIONS.

From 15th September, to 15th October, 1859, *inclusive.*

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G. H. 1 1 0
Master Davis 1 0 0
A Thank-offering for the past harvest... 0 10 6
A Thank-offering ... 0 10 0
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Lapford.

Per Mr. W. Croote, jun.

Collection	1	16	0
Bow	0	3	0
Mr. W. Croote, jun.	1	1	0
Mr. W. Crootc	0	10	0
Rev. W. H. Bassctt.	0	10	0
4*l.*			

Okehampton.

Rev. H. Trigg.

Annual Sermons	2	18	5
Annual Meeting	4	12	1
John Pearse, Esq.	1	0	0
Miss Pearse	1	0	0

Missionary Boxes of

Mr. Moase	0	14	0
Harry Trigg	0	3	0

Collected by—

Mrs. Treliving	0	19	0
Mrs. Pitts	1	13	6
Mrs. Seymour	1	1	2
Exs. 9*s.* 6*d.*; 13*l.* 11*s.* 8*d.*			

Witheridge, per Rev. J. O. Whitehonse, Subscriptions, &c. 8 0 4

DORSETSHIRE.

Abbotsbury.

Mr. J. Whitc, sen., for Central South Africa	1	0	0

Beaminster. Collected by Miss Whitty and Philip James Hine 0 10 0

Blandford.

Per M. Fisher, Esq.

Annual Collection	9	16	6
Ditto, Kingstone	0	16	0
10*l.* 12*s.* 6*d.*			

Sherborne.

Per R. Worsley, Esq.

Auxiliary on account	10	0	0
A. S., for Rev. J. Cox's Chapel, Trevaudrum	5	0	0
15*l.*			

DURHAM.

Durham.

Rev. S. Goodall.

Annual Sermons	6	4	0
Public Meeting	6	12	4
Juvenile Society	8	0	0

£3, to be appropriated to the support of Jessie Matheson in Female School, Madras.

Collected by—

Mrs. Foster	1	7	0
Miss M. Foster	1	18	10

Subscriptions.

Mr. Anderson	0	5	0
Mr. Day	0	10	0
Mr. Fleming	0	10	0
Mrs. Green	1	0	0
Miss Green	1	0	0
Mrs. Gibson	1	0	0
Mr. Greenwell	0	10	0
Rev. S. Goodall	0	10	0
Mr. Hall	0	10	0
Miss Hoggett	0	10	0
Mr. Morton	0	10	0
Mr. Nevison	0	5	0
Wm. Shields, Esq.	0	10	0
Mrs. Waddingham	1	0	0
Exs. 31*s.* 6*d.*; 31*l.* 0*s.* 8*d.*			

Sunderland, E. T. Gourley, Esq., for a Native Girl at Pareychaley, to be called Mary Jane Gourley 2 10 0

ESSEX.

Auxiliary Society.

T. Daniell, Esq., Treas.

Chelmsford, London Road, per Messrs. Wells and Perry	224	15	6
Maldon, per Mr. J. Wood	74	1	3
Stambourn, Rev. J. Spurgeon	7	12	6
Witham, per Mr. R. Dixon	21	12	10
328*l.* 5*s.* 1*d.*			

GLOUCESTERSHIRE.

Bristol.

Auxiliary Society, per W. D. Wills, Esq.	1205	14	8
W. Somerville, Esq. per Rev. W. Harbutt, for the Institution at Malua	2	9	0
Rodborough Tabernacle, per Mr. J. Bizzy, on account.	25	0	0

Stroud.

Bedford Street Chapel.

Rev. W. Wheeler.

For Extended Operations in China.

Mr. B. Franklin	10	0	0
Mr. J. Paine	5	0	0
Mr. J. Partridge	5	0	0
Mr. G. Gay	1	0	0
21*l.*			

HAMPSHIRE.

Petersfield.

Rev. G. Orme.

Collection	3	10	0

Portsea.

Buckland Chapel.

Rev. A. Jones.

Annual Collections.	3	0	8
Sunday School, for Native Teacher, at Cuddapah, first payment, on account	7	8	11
10*l.* 9*s.* 7*d.*			

Per Rev. T. Mann.

Ringwood, Rev. J. O. Jackson	25	1	9

ISLE OF WIGHT.

West Cowes, Union Road Sunday School, per Mr. C. Hollis	2	0	0

HERTFORDSHIRE.

Box Lane.

Rev. J. J. Steinitz.

Missionary Boxes.

J. J. Steinitz	0	12	6
Mrs. Francis	0	8	0
Mrs. Warren	0	4	9
Mrs. Foster	0	3	0

Sabbath School.

Boys	0	6	6
Girls	0	5	9
2*l.* 0*s.* 6*d.*			

KENT.

Erith Sunday School	0	15	6

Greenwich Road Chapel.

Rev. W. Lucy.

Legacy of the late Mrs. Elizabeth Shipman	10	0	0
Collections in October	13	3	4
Exs. 10*s.* 6*d.*; 22*l.* 12*s.* 10*d.*			

Tunbridge Wells.

Rev. C. Langton, *Hartfield* (A.)	3	0	0

LANCASHIRE.

Horwich Lee Chapel Sunday School	4	0	0

Liverpool.

Crescent Chapel Boys' Sabbath School Juvenile Society. For the institution under the care of Rev. G. Hall, Madras, including 18*l.* for the Native, S. Varthrajooloo, in that establishment	28	0	
A Friend	0	17	0
Manchester, E. Hankinson, Esq. (A.)	2	2	0

Oldham.

Per Rev. J. Hodgson.

Union Street Chapel Collection	9	10	0
Ditto, Juvenile Association	10	0	0
Greenacres Chapel, Collection	8	17	11
Collection at Public Lecture	1	11	11
29*l.* 19*s.* 10*d.*			

LINCOLNSHIRE.

Barton-on-Humber.

Rev. James Hoyle, Secy. Mr. John Morley, Treas.

Collection after Public Meeting	7	7	0
Less Expenses	0	9	0
	6	18	0

Collected by Miss Bell.

Woodall, Mrs.	0	10	0
Sums under 10*s.*	1	10	6
8*l.* 18*s.* 6*d.*			

Louth.

Rev. J. T. Barker, Secretary.

Mr. C. G. Smith, Treas.

Collected by—

Mrs. Barker and Mrs. Marshall	11	15	1
Mrs. Colbridge and Miss Fell	6	10	11
Mrs. J. Gray and Miss Smith	5	3	4
Miss Gray and Miss Potter	3	11	6

Boxes and Cards.

Miss E. Gelsthorpe.	0	18	6
Miss L. Flowers	0	10	0
Master Colbridge	0	7	3
Master J. H. Gray	0	10	0
Master F. Gray	0	9	3
Miss Smith	1	10	4
Miss Gray and pupils	5	2	0
Miss Forman	2	2	6
Master J. C. Fell	0	7	1
Cannon Street Sunday School	2	15	6
Fotherby ditto	1	1	6
Missionary Basket,	11	10	0
Collections after Sermons, by Rev. W. H. Arlen, B.A.	12	4	1
Public Meeting	27	9	1
Ditto, Communion Services	4	0	1
Proceeds of Missionary Breakfast	7	14	9
	105	12	7
Less Expenses	3	9	4
	102	8	3

MIDDLESEX.

Tottenham.

For the support of Three Children in Mrs. Lechler's School, Salem, Madras Presidency.

Mr. J. W. Janson	2	0	0

Collected by—

Mrs. S. Lloyd, jun.	2	0	0
West Green School	2	0	0
6*l.*			

MONMOUTHSHIRE.

New Inn, Rev. D. Davies	12	4	6

NORTHAMPTONSHIRE.

Old.

Rev. J. Spence.

Boxes.

Josiah Clarke	0	1	5
Day School, by Miss Cox, Teacher	0	9	6
Charles Payne	0	2	0
Betsy Taylor	0	5	5
Mrs. Waulding	0	5	3
A Deceased Youth	0	1	6
A Poor Widow	0	1	0
George Corby	0	2	3
The Misses Wiggins	0	15	0
Mr. Palmer (A.)	0	5	0
Rev. J. Spence (A.)	0	5	0
Public Meeting	2	9	10
Exs. 9*s.*, 4*l.* 14*s.* 1*d.*			

NORTHUMBERLAND.

Alnwick.

Clayport Street United Presbyterian Church Collection	2	5	5

NOTTINGHAMSHIRE.

Newark.

Rev. T. B. Attenborough.

Collections	17	2	0
Breakfast	4	8	0
Mrs. Deeping, for China	2	10	0
Ditto, for India	2	10	0
Mrs. Bilson	0	10	0
Sacramental Collection for Widows and Orphans	2	0	0
Exs. 3*l.*; 26*l.*			

OXFORDSHIRE.

Oxford.

George Street Independent Sunday School Juvenile Society.

Per Mr. A. S. Booth.

Collected by Cards.

John Smecton Booth	2	14	1
Sarah Elizabeth Booth	2	2	8
Oliver Prust Martin	2	3	3

Marian Martin	3	7	6
James Thornton	1	13	1
Rebecca Alden	1	0	7
Sarah Castell	0	11	11
Henry Wyatt	0	8	3
Martha Sanders	0	6	2
Mary Hicks	0	4	8
Robert Hills	0	3	6
Sarah Ann Jones	0	3	0
Mary and William Watts	0	2	7
Elizabeth Castell	0	2	5
Genette Miller	0	2	0

Collected by Boxes.

Grace Martin	0	9	2
Susan Booth	0	8	1
Ann Cowley	0	4	1
Sarah Nobes	0	3	7
Maria Osborn	0	3	6
Elizabeth Hills	0	3	0
Mary Hills	0	3	0
George Harris	0	2	3
Ann Leonard	0	2	1
Elizabeth Castell	0	1	3
Polly Gubbons	0	1	0
Ann Simmonds	0	1	3
From Classes in the School	0	11	4
Collection after Juvenile Missionary Meeting	2	14	7
	20	14	0

Collected by Samuel C. Crippa 0 4 0

SOMERSETSHIRE.

Bath.

Auxiliary Society.

J. W. Templer, Esq., Treas.

G. Stothert, Esq. (D)	10	0	0
Ladies' Association, per Mrs. Spender	7	15	3
Percy Chapel Juvenile Association Collection	5	15	8
Mr. J. Daniel, for China Mission	5	0	0

28*l.* 10*s.* 11*d.*

Fulwood, Rev. J. Taylor 2 1 8

Somerton.

Sabbath School, for India	2	18	1
Annual Collection	2	5	6
Collected by Miss Cossins	0	12	6

Exs. 7*d.*; 5*l.* 15*s.* 6*d.*

STAFFORDSHIRE.

Per Rev. D. Griffiths.

Brownhills.

Sacramental Collection for Widows and Orphans	0	10	0
Monthly Collections	3	9	3
Annual Meeting Collection	2	4	0
Mrs. Birch	1	0	0
	7	3	3

Cannock.

Sacramental Collection for Widows and Orphans	0	9	5
Miss M. A. Tolefree's Box	1	11	6
Mrs. Griffiths'	1	0	8
Sunday School Box	0	13	6
Miss E. Horderu's	0	9	8
Mrs. Perry's	0	3	11
Annual Meeting Collection	3	2	10
	7	11	6
	14	14	9
Less Expenses	1	11	3
	13	3	6

WARWICKSHIRE.

Birmingham District.

Auxiliary Society.

W. Beaumont, Esq., Treas.

Collections.

United Juvenile Meeting	8	3	8
Public Meeting, Town Hall	23	9	2

For Extended Operations in China, per late Rev. J. A. James.

J. R. S.	1	6	0
A Friend	0	5	0
A Friend	0	2	6

Carr's Lane.

Rev. J. A. James (dec.).

Rev. R. W. Dale, M.A.

Wm. Beaumont, Esq., Treas.

Mr. John Rubery, Sec.

Collections after Sermons 194 3 8

Subscriptions and Donations.

Rev. J. A. James (dec.), for Native Teacher, J. A. James	10	0	0
Wm. Beaumont, Esq.	10	0	0
Thos. Beilby, Esq.	10	0	0
Ditto, for India	10	0	0
Hy. Wright, Esq.	10	0	0
J. Graham, Esq.	10	0	0
E. Barnett, Esq.	2	2	0
A. B., for India	5	0	0
A. B., for Central Africa	5	0	0
Mrs. Avery	2	2	0
Mr. J. Rubery	3	0	0
Mrs. J. Rubery	2	0	0
Mr. W. Graham	1	1	0
Mr. B. Taylor	1	1	0
Mrs. Southwell's Young Ladies, for Mrs. Muirhead's School, Shanghae	5	5	0
Three Little Girls at Stratford House, for Bibles for the Rev. Mr. Helmore's Missionary Station	0	8	6
Mr. J. Gittins	0	8	0
A Mite for China	0	10	0
Mr. and Mrs. Piercy	2	2	0
Mrs. Porter	1	0	0
"Thy kingdom come"	5	13	0
"It is more blessed to give than to receive"	6	6	0
Miss James	1	0	0
Anon.	2	0	0

Missionary Boxes.

Miss Parsons	0	5	11
Jas. & F. Davidson	1	1	0
Mrs. Beaumont's Family Box	1	14	0
J. and H. Grainger	1	19	7
Mr. Macefield	0	18	10
Mrs. Dones	0	5	6
Mrs. Castle	0	15	4
Miss M. Clulee	0	11	11
Mrs. G. Taylor's Family Box	3	8	3
Mr. T. Saville's Family Box	1	1	4
Mrs. Clarke	0	15	3
Miss Lord	3	0	0
Master Atkins	0	6	0
Mrs. Piercy's Family Box	0	14	0
Mr. Hinton's Family Box	0	17	0
First day of the Week Box	1	1	6
Mrs. Bull's Family Box	0	10	5
Mr Short's ditto	2	2	0

Servants' Missionary Boxes.

Mrs. Piercy's Servants	0	5	0
Hannah Wrighton	0	16	0
Ellen Flint	0	13	0
Mr. H. Wright's Servants	1	17	1

Collected by—

Mrs. Abbott	1	18	6
Miss Allen	1	15	0
Mrs. F. Bird	1	15	0
Miss Brookes	7	2	8
Mrs. Harris	3	16	8
Miss Hudson	2	9	4
Miss R. Lillington	5	15	6
Mrs. Perkins	7	9	0
Miss Radcliffe	1	0	0
Miss Rayner	3	0	10
Miss Richards	2	13	0
Miss Rock	1	6	0
Mrs. Scott	1	4	0
Rain from Heaven	2	15	5

Schools, etc.

Carr's Lane Boys' S. Scholars	7	5	5
Carr's Lane Girls' Day School	0	5	6
C. L. Infant School, Girls	13	3	6
C. L. Female Adult Class	2	0	0
C. L. Female Bible Class	0	17	6
C. L. Boys' School Teachers	12	4	6
Scholars in Young Men's Class	1	17	10
C. L. Sabbath Schools, Female Teachers	3	3	6
Garrison Lane Girls' Sabbath School	2	16	0
Boys' ditto	1	0	0
Minworth ditto	0	4	4

Yardley.

Collected by—

Mrs. Brittain	3	2	0
Master Willetts	0	17	0
Misses E. and R. Bellamy	0	15	3
Sabbath School Children	0	11	9
Collected after Sermon by the Rev. Geo. Pritchard	7	15	1
Fractions	0	0	3

Bordesley Street

Girls' School	1	10	5
	428	11	10

Several Young Friends connected with Wilton House, for the Native Girl, Mary Anne Phipson, at Bangalore	3	0	0

Lozells Congregational Chapel.

Mr. B. Millichamp, Treas.

Sabbath Collections 12 14 7

Subscriptions.

The Misses Rogers	2	2	0
Little Boys' Missionary Box	1	12	0
Mrs. Butler	1	0	0
Miss Wright	0	3	8
Late Miss F. Rogers	0	3	10
Mr. and Mrs. G. Barber	0	10	0

Collected by Miss Hickling.

Mr. Hickling	5	0	0
Mr. Robinson	1	0	0
Mrs. Robinson	0	10	6

Missionary Boxes.

Miss Birch	0	15	6
Miss Hickling	0	18	0
Miss Bessie Williams	3	3	9
Thomas Lewis	0	3	3
Sabbath School Boxes	1	16	7
Miss Greener's Card	1	0	0
Ellen Roger's	1	12	5
	34	5	7
	409	3	9

WILTSHIRE.

Per Rev. T. Mann, *Broadchalk*	6	10	0
Bulford	8	5	6
Mrs. Buller, for China Special	1	0	0
Ditto, for India Special	1	0	0

Salisbury.

Endless Street Chapel.

Rev. H. J. West.

Balance of last year	0	11	5
Collecting Cards, one quarter	0	19	5
Boxes, ditto	1	2	3
United School Collection	1	13	6
Missionary Sermon. Exs. 8*d.*; 7*l.* 4*s.* 5*d.*	2	18	6

WORCESTERSHIRE.

Auxiliary Society.

E. Wall, Esq., Treasurer.

Rev. Dr. Hurndall, Secretary.

Bromsgrove.

Rev. J. Parsons.

Sabbath School Classes.

Boys.

Mr. Witheford	1	0	8
Mr. Skidmore	0	2	6
Mr. James	0	5	0
Mr. Sandford	0	5	0
Mr. J. Amiss, jun.	0	4	8
Mr. W. Witheford, jun.	0	8	2
Mr. B. Witheford, jun.	0	5	10
Mr. H. Wyatt	0	3	10
Mr. E. Warner	0	8	4

Girls.

Mrs. Amiss	0	16	0
Mrs. Witheford	0	5	5
Mrs. Pearce	0	4	3
Mrs. Langton	0	2	11
Miss Witheford	0	3	6
E. Witheford	0	2	8
M. Crawford	0	2	3
S. Jones	0	7	7
F. Warner	0	3	1
W. Witheford	0	2	2
Mrs. Parson's Infant Class	0	8	8
Subscription by Superintendent E. Perkins, Esq.	6	3	1
Sacramental Offering to Widows' Fund	2	0	0
Ladies' Working Society, Mrs. Parsons, Mrs. Jackson, Mrs. Laughton, Mrs. Bolt, Mrs. Jefferies, Mrs. Parry. Box of Articles valued at	3	3	0

Juvenile Missionary Society.

J. Amiss, jun., Secretary.

Miss Parsons	0	17	10
Miss R. Parsons	0	18	10
Miss Witheford	0	8	8
Miss E. Witheford	0	5	11
Master W. and C. Griffin	1	6	6
Jessie Crawford	0	7	11
Master and Miss Patridge	0	6	0
W. P. Witheford, jun.	1	0	0
J. Amiss, jun.	1	10	0
Master Buggins	0	12	2
Edwin Warner	0	5	5
C. Witheford, jun.	0	3	3

Family Missionary Boxes.

Mrs. Munn	0	13	4
Mrs. Parker, Rye	1	4	9
Fields			

Miss Adams 0 7 1
Mrs. Pinfield (Missionary Hen)..... 0 8 1
Mrs. Parsons (Worcester Road) 0 7 10
Miss Buckingham... 0 0 0
Master Gunner 0 3 7
Mrs. Shaw..... 0 7 3
Hanbury Smith 0 2 2
Mr. W. Sealey 0 1 9
Fractions 0 1 1
E. Perkins, Esq., for China Fund 5 0 0
Collection after Public Sermons 8 12 3
Exs.57s.6d.; 40l.9s.2d.

Dudley.

Rev. D. K. Shoebotham.

For Widows' Fund. 6 11 2
Annual Sermons.... 25 17 6
Address to Sunday Schools..... 2 7 11
Public Meeting 4 17 11
Annual Subscriptions 11 8 1
Juvenile Missionary Society.. ..... 13 0 7
Missionary Boxes... 1 13 8
Ditto, Sunday Schools 1 14 11
Sunday School Collection 10 13 10
Female Bible Class.. 0 19 6
Collected by Richard Pickrell (a blind man) 0 13 0
Subscriptions for Four Orphan Children at Mirzapore 12 0 0
Thank-offering. A Friend 3 0 0

Donations.

Mr. Joseph Hall..... 2 0 0
John Tandy 1 0 0
George Ireland..... 1 1 0
John Whitehouse, Esq., for China..... 10 0 0
J. Whitehouse, Esq., for Native Teacher, James Dawson..... 10 0 0
Mrs. Whitehouse, for Native Teacher, John Whitehouse. 10 0 0
Exs. 66s.; 125l. 18s. 1d.

North Malvern.

Rev. P. C. Turner.
Collected by Mrs. Hooper.

Captain Jacob..... 5 0 0
Rev. J. Lumb..... 0 10 0
Rev. P. C. Turner ... 1 0 0
Mrs. Stratton 1 0 0
Dr. Grindrod 1 1 0
Rev. J. Hooper..... 2 0 0
Rev. J. Hooper, for China 3 0 0
Mrs. Hooper 1 0 0
Mr. S. Stannah..... 2 0 0
Mr. Blackburne..... 0 10 0
Mr. Sanders 0 6 0
A Working Man..... 0 15 0
Small Sums 0 11 5
Missionary Boxes, Eastfield Manse... 2 5 2
Vestry Box 0 19 1
Sabbath School..... 0 7 8
Mr. Gwillam..... 0 6 8
Ann Ledbury 0 8 8
Master F. King, Bernard's Green 0 3 4
Henry Young 0 6 9
Sarah Apperley 0 7 7
Annual Sermon..... 5 0 0
Public Meeting 5 6 1

Great Malvern.

Rev. John Wood.

Sermons 1 3 9
Donation, Mrs. Palmer 1 0 0
Exs.18s.6d.; 35l. 9s.8d.

Stourbridge.

Rev. J. Richards.

Public Collection ... 8 0 1

Missionary Boxes.

Miss Ross..... 0 12 11
Ann Smith..... 0 5 2
Chapel Box..... 0 6 8

Subscriptions.

Rev. J. Richards..... 1 0 0
Mr. Dean 0 10 0
A Friend..... 5 0 0
A Pauper in the Union 0 1 0
Girls' School Collection 2 10 2
Boys' ditto, ditto 3 5 0
Exs. 33s.; 20l. 7s.

Worcester.

Rev. Dr. Hurndall.

Collected for Special Fund in India, after Lecture, by Rev. J. Mullens ... 10 13 0
For Widows' Fund. 8 0 6

Annual Subscriptions.

Mr. G. Joseland..... 1 1 0
R. Padmore, Esq..... 1 1 0
C. Evans, Esq..... 0 10 6
W. Hill, Esq..... 1 1 0
R. Gillam, Esq..... 1 1 0
T. R. Hill, Esq..... 1 1 0
D. Everett, Esq. 2 2 0
E. Wall, Esq. 1 0 0
Jabez Horne, Esq.... 1 0 0
Rev. Thos. Dodd..... 1 1 0
Rev. Dr. Redford ... 0 10 6
Mrs. Taylor 0 10 6
Miss Chilvers 0 6 0
T. R. Hill, Esq., for Native Teacher, R. Evans 10 0 0
For Native Schools in India, by Miss Richards..... 1 6 9
Missionary Boxes... 6 9 5
Angel Street Home Sunday Schools.... 8 16 1
Young People's Missionary Society ... 24 0 0
Village of Ombersley, Mr. Buck 0 4 2
Sunday Schools 0 5 6
Village of Hallow, Miss Barnett 0 14 11
Mrs. Stayhit..... 0 3 9
Mr. Jumifen..... 0 2 0
Collections after Sermons..... 27 7 4
Countess of Huntingdon Chapel, Lowesmore.
Rev. H. Wardley.
Collections, Subscriptions, and Boxes 12 4 9
Public Meeting, including R. Padmore, Esq., 5l..... 13 9 0

Leigh Sinton.

Rev. G. Bearcroft.

For Widows' Fund. 0 8 6
Sermon.... ..... 3 5 9
Children's Box..... 1 4 7
Mrs. Load's Box..... 0 4 4

Cradley, Children's Box 0 2 1
Mary Humfries..... 0 0 6
Mrs. Romney 0 15 4
Mary Smith..... 1 1 7
A Friend..... 0 15 1

Subscriptions for Mrs. Jones's School (Island Mare)

T. R. Hill, Esq 2 0 0
Mrs. Joseland and Friends..... 2 17 6
Miss Meredith..... 1 0 0
C. Turner, Esq. 1 0 0
A Friend..... 0 10 0
Mrs. Townsdrow... ... 0 10 0
Mr. Spencer 0 10 0
Two Friends 0 16 0
Miss L. Jones's Box 4 12 1
Mr. Benson 1 0 0
Mr. Rann..... 0 13 0
Mr. Bennett 1 0 0
Exs.140s.; 158l.3s.10d.
375 7 9

Including 200l. 13s. 9d. previously acknowledged.

YORKSHIRE.

Bradford District, per J. Rawson, Esq., on account...100 0 0
Cleckheaton Two Friends, for the Madras Institution 1 0 0

Guisborough.

Per Mr. D. W. Purdon.

Mrs. Danby 1 0 0
A Friend..... 1 0 0
Collection, less Exps. 0 17 0
2l. 17s.

Middlesborough.

Per Mr. Shiel.

Sermons 4 17 11
Public Meeting 3 7 6
Isaac Wilson, Esq... 1 0 0

Boxes.

Mrs. Marten..... 0 12 7
Mrs. Reed..... 0 11 6
Mrs. Buckney 0 8 11
Mrs. Allan..... 0 0 4
Sunday School..... 0 13 0
Exs.12s. 3d.; 11l.5s.0d.

Redcar.

Rev. W. Lothian.
Collected by Rev. J. T. Brighton.

Collection 1 9 0
Isaac Wilson, Esq... 1 0 0

Missionary Boxes.

Mr. John Allan..... 0 18 3
Mrs. W. Thwaites... 0 5 0
Mrs. Fairbridge 0 4 6
Miss J. Lothian 0 5 0
Mrs. Watson 0 2 6
Miss Clode..... 0 2 6
Sunday School Children 0 17 0
Exs.0s.0d.; 4l. 17s. 3d.

Stokesley.

Per Mr. G. T. Wallace.

Missionary Boxes.

Mrs. Farrow..... 0 15 6
Mrs. Parnaby 0 5 0
Mrs. Noton..... 0 2 2
Mr. Skelton 0 2 6
Collection 0 13 7
Exs. 1s. 9d.; 1l. 17s.

WALES.

Buckley Mountain, Flintshire.

Rev. John Griffith.

William Shepherd... 2 0 0
His Men 1 5 0
Wm. Catherall, jun. 1 0 0
Timothy Catherall.. 0 10. 0
Mrs. Fisher, sen..... 0 5 0
Mrs. Griffith's Box. 4 11 0
Collection 2 7 9
11 18 9

One-sixth part of above 2 0 0
Sunday School..... 2 4 3
Wm. Catherall, sen. 0 5 0

Foreign Mission..... 4 9 3

Home Mission..... 9 18 9

SCOTLAND.

Cumnock.

Collections after Sermons, by Rev. G. Drummond.
United Presbyterian Church 5 17 0
Congregational Church..... 7 15 0
Free Church..... 2 2 7
Exs.4s.6d.; 15l.10s.1d.

Dundee. R. Nicoll, Esq., for Extended Operations in India 2 0 0

Dumfriesshire, W. B. 2 10 0

Glasgow. Miss Gibson, for China..... 1 0 0

St. Monance. Mr. J. Miller, a Thank-Offering 2 0 0

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